THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them" (REV. 14: 13).

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ORIGIN, NATURE, DESTINY OF MAN.

(*Continued from page 101*).

VII. FINAL DESTINY OF MAN.

This is a subject on which man has speculated in all ages. The vast majority have always believed in the continuation of life after death, and a day of judgment, when each man and woman is to receive the reward, or punishment, merited by the deeds committed before death. There has been, and is now, a great difference of opinion regarding the particulars of this general belief: but the main feature of it has been fixed in the human mind for all time. Some have, indeed, held that consciousness is extinct in death; that the end of this life is the end of individual existence, and that responsibility cannot be carried from this world to the next; but they form so inconsiderable a minority, their belief being contrary to reason as well as revelation, as to call for merely a passing notice.

It may be of interest to examine briefly the currents of thought issuing from uninspired sources, before stating what has been revealed on the subject.

One of the most interesting books of the Old Testament Apocrypha is *Ecclesiasticus*. It was written in the second century before our era. In it the author teaches that right doing will be rewarded, and that mercy will be shown, especially to those who are poor, the prayerful, the penitent and the merciful. "Work your work betimes, and in his time he will give you your reward" are the closing lines of that book. In the *Wisdom of Solomon*, another apocryphal book, we read, "God created man to be immortal, and made him to be an image of his own eternity." And, "The righteous shall live for evermore, and the care of them is with the

Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand."

Philo, the Hebrew philosopher, born, as generally supposed, in the year 20 before our era, was thoroughly imbued with Plato's philosophy, though he accepted the Old Testament as the word of God. He recognized the dual nature of man, but he regarded the body as a prison from which the soul, or spirit, longed to emerge. Death gave freedom to all who, while in the body, had kept themselves free from the bondage of the senses and sensuality. All others, he held, must, after death, enter another body.

The *Talmud* is the name of a ponderous work in which the tradition of Hebrew scholars is preserved. It consists of the meditations and decisions of the learned rabbis who lived between B.C. 50 and A.D. 150. This is called the *Mishna*. It also has a commentary on the *Mishna*, called the *Gemara*. Some Jews rank the *Mishna* with the Old Testament. The work contains a great deal of valuable information on history, geography, and archæology, but also some idle legend and allegory and historical inaccuracies; as Archdeacon Farrar says, "It is probable that no human writings ever confounded names, dates, and facts with a more absolute indifference." On the subject under discussion the *Talmud* teaches that the righteous continue to develop their best faculties in the next world, "For the righteous," it says, "there is no rest, neither in this world, nor in the next, for they go, say the Scriptures, from host to host, from striving to striving; and they will see God in Zion." The *Talmud* does not teach never-ending punishment but says that idolaters will be punished for "generations upon generations." It says, further, that there is only two fingers' breadth between hell and heaven, and that the repentant sinner will be taken into heaven as soon as he manifests true repentance. Further, we read, "In the next world there will be no eating, no drinking, no love, and no labor, no envy, no hatred, no contest. The righteous will sit with crowns on their heads, glorying in the splendour of God's majesty." How this is to be reconciled with the statement, previously quoted, according to which there is no rest for the righteous, is not clear. It is an important passage, however, as indicating the origin of some of the peculiar ideas about heaven which are held in the Christian world to-day.

The Pharisees, at the time of our Lord, held that the spirits of good men pass into other bodies, while those of bad men are condemned to never-ending punishment. They believed in the resurrection of the dead, quoting the *Mishna* in support of this doctrine, "He who says that the resurrection of the dead is not to be inferred from the Law, has no part in the world to come."

The Sadducees, on the contrary, rejected the *Mishna*, and maintained that there was no resurrection and no future retribution.

Maimonides, one of the great Hebrew scholars, who was born in Spain, in the year 1135, formed thirteen articles of faith, the last of which is summarized as follows. "That the dead shall be restored to life when it shall seem fit unto God, the Creator, whose name be blessed and memory celebrated without end. Amen." Only the spirit, he taught, is immortal; and virtue is rewarded by happiness in the world to come. "Do not," he says, "allow thyself to be persuaded by fools that God first determines who shall be righteous and who wicked * * * We should not choose the good, like children and ignorant people, from motives of reward or punishment, but we should do good for its own sake, and from love to God; still, retribution does await the immortal soul in the future world."

Mendelssohn (1729-1786), the grandfather of the celebrated composer, attempted to lay down a new basis for the doctrine of the Immortality of the Soul.

The question, "After death, what?" has been discussed recently very earnestly. Some have come to the conclusion that nobody knows, and among these are, curiously enough, men of authority in ecclesiastical circles. Others regard life hereafter as a kind of shadow existence, on the same order as that on earth. A popular divine has recently expressed himself as follows:

"Whatever the after life may be, it is, so far as regards the things of common recognition, entirely different from this. The particular reference here [Matt. 22: 30] is to marriage, but it might just as likely have been anything else. Jesus might have said, 'In heaven they neither eat nor drink; neither run nor walk; neither breathe nor talk; buy nor sell; sleep nor wake, sow nor reap.' One thing includes all the rest. If you abolished marriage, and all that marriage means, from this earth-life, you would abolish very speedily everything else. * * * People have talked as if heaven were a continuation of what is happening here. According to Jesus, it is a total cessation and alteration of it. When the curtain rings down upon this mortal life, the scene-shifters transform the whole piece, and when it rings up again it is not the same."

Again:

"The hereafter is not really here-after at all; it is an eternal now. Life simply, uniquely, and grandly and absolutely. Life. Being, which has no bound and no quantity, compressed into an instant. Things will not go on the same as before. They will not go on at all. Growth and decay as we know them will cease as the physical basis on which they depend passes away."

The thought here expressed, and which Talmudists have stated almost in the same language, originates in the supposition that a spirit has no attributes in common with the material body; that we cannot say of a spirit that it has extension, or form, or color, or weight, or that it is here or there; that it has come or gone, etc., but that all these and similar ideas belong exclusively to the sphere

of matter. Perhaps this is true. But then it is also true that the human spirit, though leaving the earthly body, still retains its spiritual body; for there are "spiritual" bodies as well as natural, as Paul declares. "It is sown [at death] a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1. Cor. 15: 44). It is, therefore, not disembodied. It has a body. And this spiritual body, we may safely infer, has all the attributes of the natural body in higher perfection, and none of its imperfections. Our Lord says of the resurrected beings that they are "as angels in heaven." But angels have form; they come and go; they wear clothes; robes were given to the souls (spirits) of the martyrs who prayed for vengeance (Rev. 6: 11), and those robes were "white," so that color is no more excluded from the conceptions of spirits, than is space, or form. Spirit, as has been noted previously, is matter in a state of an exceedingly high degree of refinement, and this is what constitutes the difference between the present world and the future. It is a difference that may be compared, for the sake of illustration, to the difference between water in its frozen state, and gaseous. Water is water, whether it exists in the form of a lake, a chunk of ice, or a cloud of steam.

The Roman Catholics divide the world beyond the grave into many departments.

The spirits of the righteous, before the coming of our Lord, went, they say, to Sheol, where they awaited the completion of His redeeming work on earth. Christ, after His death on the cross, went to the place where the patriarchs were confined in the underworld, and delivered them from captivity and carried them in triumph to heaven.

In Sheol there was a special place for infants who had died without baptism. They will never, in the Romanist view, be admitted to the glories of heaven, for they are partakers in the sin of Adam. The consequences in this life are ignorance, weakening of the will, infirmities, sorrow and death; in the next, exclusion from the kingdom of God, deprivation of life eternal and the beatific vision. What the ultimate fate of unbaptized infants is to be seems to be a matter of debate. Cardinal Gousset points out that, as there was in Sheol one place for the impenitent who died before the advent of the Savior, and another for the souls of the righteous, so there is one place for those infants. He adds that, although they are deprived forever of the happiness of the saints, they suffer neither sorrow nor sadness in consequence of that privation.

Hell is the place in which, so the Romanists hold, fallen angels and sinners who die impenitent suffer never-ending punishment. Some Roman writers claim that their church has given no decision on the question whether there is a literal fire in hell, or only the raging of passions, and gnawing of remorse and the torment of

despair. But the opinion that in hell there is a literal lake of fire, is very common among the Romanists.

Heaven, on the other hand, is the place and state of those who are saved. God is there. Christ is there enthroned in glory. "The happiness of the saints above is complete; they possess God, and in that possession they find perfect rest, and the enjoyment of all good." "They see God face to face. They will eternally love Him, and be loved by Him."

There are, however, degrees in this heavenly bliss. The elect, we are told, see God in a manner more or less perfect, according as they have more or less of merit. Very few spirits enter heaven immediately after death. All those who die members of the church, but are not perfect, go to purgatory. There they remain until purified. Both the righteous and the wicked remain in a state of waiting until the final day of judgment.

Purgatory, according to the Romanists, is a very undesirable place, though tenanted by members of the church. One author tells us that, "You must then conceive Purgatory to be a vast, darksome, and hideous chaos, full of fire and flames, in which the souls are kept close prisoners until they have fully satisfied for all their misdemeanors, according to the estimate of divine justice." Further, "The furious fits of stone, fever, or raging gout, the tormenting colic, with all the horrible convulsions of the worst of diseases—nay, though you join racks, gridirons, boiling oils, wild beasts, and a hundred horses drawing several ways and tearing one limb from another, with all the other hellish devices of the most barbarous and cruel tyrants—all this does not reach to the least part of the mildest pains in Purgatory" (*Our Brief Against Rome*, pp. 105-6). How different is this from the Scripture view concerning the status of the spirits of the righteous after death. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13).

(TO BE CONTINUED.)

RELIEF FOR THE JEWS.

THURSDAY, January 27th, this year, was "Jewish Relief day" in the United States. President Wilson, says the *Christian Work*, had set apart that day for the gathering of funds for the relief of the Jews suffering on account of the war, and the Jews in the United States were quick to recognize their opportunity. From coast to coast, 150,000 men and women begged alms for the Jewish war sufferers abroad. The "beggars" inundated factories, stores, theaters and streets. They were just as busy in Portland, Me., as in Portland, Ore. The returns piled in from the North, West, South, and East. Some of the officials believed a million dollars

not too liberal an estimate: others, with a smile, declared they were too conservative.

A largely attended meeting was held in the Assembly Hall, a handsome building on the Temple Block, Salt Lake City, owned by the Church.

Prof. Levi Edgar Young, of the University of Utah, spoke of the unjust treatment received by the Jewish sufferers in Europe, and also asserted that the European nations depend to a large extent for their food on the Jewish farmers for whom they show so little sympathy. He spoke in praise of the Jewish citizens of America, and said that his history class at the state university had pledged $25 toward the fund.

The Rev. Elmer I. Goshen, paying high tribute to the Jewish people and the ideals of the race, denounced the bigotry which caused discrimination against any people or nation. He also suggested that a second meeting of one thousand persons be called, and that they be asked to contribute $5 each toward the cause.

Rabbi Samuel Baskin told of the persecution of his race in Europe, especially emphasizing their treatment in Russia, and Rabbi William Rice lamented the fact that it should be necessary to give relief to any one nation or creed. There should be but one brotherhood, he declared, among all humanity. He also commented on the generous response of the American people at large to appeals for help.

Musical numbers were given by Prof. John T. Hand and Miss Edna Anderson, with Prof. J. J. McClelland at the organ.

It is announced that, as a result of that day's efforts about a million pounds are now available for distribution among the suffering Jews.

A NATIONAL PROBLEM.

SEVERAL young men were recently asked by a writer in the December *Woman's Home Companion*, why they refused to be married. Their answers throw considerable light on what is becoming a national problem. One said that girls are too clever for the men nowadays—that he wanted "just a wife," and the girl he had been engaged to marry was making more money than he was and refused to give up her work. Another complained of the expensive tastes of the modern young woman, another that he had set out to accomplish certain things before marrying. Still another refused to be sentenced to hard labor for life, and one complained that the local girls were "a bit narrow."

It is evident that young people do not have a correct understanding of the marriage relation, or the meaning of the law of God on that subject. The revelation on the eternity of marriage

contracts and eternal progress, given to the Church through the Prophet Joseph, contains truths which the world needs to hear in our day and age.

MOTHER.

"A CHILD left to himself bringeth his mother to shame" (Prov. 29: 15).

"All children love their mothers—each thinking his own the best; but do they remember that people are judging their mothers by what they see in them? 'That boy has a good mother,' said one gentleman to another, on a street-car the other day. 'Who is she?' asked his friend. 'I do not know who she is, nor what his name, but any one can see what kind of a mother he has,' was the reply. 'Did you notice how he raised his hat, and turned the address of the letter down, as he picked it up and returned it to the lady who dropped it? Did you hear him say, "Please pardon me," politely to the laundry woman when he unintentionally stepped against the big basket she was carrying? As he came on the car, he did not jump on while it was in motion, to get a seat before those older could get on. Did you see him pull down the curtain and shut out the view he would have liked, because that old gentleman seemed to find a strong sunlight disagreeable? These things are trifles, but they are silent witnesses to a mother's training.'"

There are soft words murmured by dear, dear lips,
Far richer than any other;
But the sweetest word that the ear hath heard
Is the blessed name of "Mother."

O magical word! may it never die
From the lips that love to speak it;
Nor melt away from the trusting hearts
That even would break to keep it.

Was there ever a name that lived like this?
Will there ever be such another?
The angels have reared in heaven a shrine
To the holy name of "Mother."

SELECTED.

THE famous pianist, Paderewski, in a speech delivered at Minneapolis, U.S.A., after a concert, recently, stated that there are now in Poland no children under eight years of age. All younger children have perished of hunger! There are, he said, 25,000,000 people famine-stricken, because all their means of subsistence have been taken from them. The soldiers must be fed first! And we used to boast of our Christianity! Our civilization! Our humanity!

THURSDAY, FEBRUARY 24, 1916.

EDITORIAL.

FROM CHURCH TO CHURCH.

THE Rev. J. T. Barkway, B.A., the pastor of a Presbyterian church, is said to have decided to leave that denomination and to apply for "holy orders" in the Church of England. The gentleman, press reports say, is a very popular lecturer.

Not very long ago the Rev. R. J. Campbell, as will be remembered, severed his connection with the Congregationalists, and was received into the Church of England. That makes two prominent converts from Nonconformists in a short time.

In the case of Mr. Campbell it is understood he was not wanted among the Congregationalists because of his peculiar theological ideas, particularly that of the immanence of God in man: but it is also claimed that he repudiated his "new theology" before he entered his new field of activity. If this is true, there was no necessity for leaving the Congregationalists; he could have renounced and remained, more easily than he repudiated and departed. In all probability he had reasons not generally known for the important step he took. The same is true in the case of Mr. Barkway, for the press reports, as far as they have come to our notice, give no reason for his change of ecclesiastical associations.

One can hardly help wondering why anyone, and especially a clergyman, who must be supposed to be well informed on all questions of faith, should prefer the Church of England to free churches, if the question of the salary is not considered. Its articles of faith are by no means clear. They are, in fact, so obscure and abstruse that all kinds of views and opinions claim to be sanctioned by them; wherefore some one has called the Church of England "a bundle of divergent sects." The *Evangelical* party are strict Calvinists with Methodist leanings. The *High Church* party have been suspected of being Roman Catholics at heart. The *Ritualists* believe in many Roman institutions, such as "confession," sisterhoods, gorgeous vestments, etc. The so-called Broader School of thought discard the Bible as an authority in matters of faith and practice, and take their stand on a *Unitarian* platform, and a great many adhere to no particular party, or school, but are content with the teachings of the Prayer-book. And all these are members of the *one* Anglican church! All these are marching under the *one* standard of faith, though they range all the way from Romanism to infidelity. How anyone can be

attracted to a structure in which such confusion prevails, we fail to understand. The Lord prayed for His disciples that they might become *one*. In the case of the Anglican church, that divine prayer seems to have been unanswered. St. Paul calls attention to the fact that, "if the trumpet give an uncertain sound," no one will prepare himself for the conflict, and that is applicable to any church whose confession of faith is so uncertain that it may mean anything or nothing.

There are many other things of which the Church of England cannot be proud. One of these is the persecution of the *Independents*, by which many God-fearing men and women were compelled to seek a refuge in other countries. The Church of our Lord Jesus Christ has never been a persecuting church. Persecution is inspired by the adversary, no matter what form it takes, and it is a "mark of the beast." One of the fundamental principles of the kingdom of God is religious freedom. Members of the Church of Christ claim the privilege of worshiping Almighty God "according to the dictates of our conscience," and they "allow all men the same privilege, let them worship how, where, or what they may." This was understood by the Prophet Micah, who says that during the Millennial reign of our Lord, "all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (Micah 4: 5), but although there will be such diversities of religions, every man will sit "under his vine and under his fig tree; and none shall make them afraid." It is evident that persecution is not of the kingdom of God. That is the reason why neither the Church of England, nor any other church, has reason to be proud of that part of history, the pages of which are stained with the blood of martyrs. Persecution leaves a scar which even time does not obliterate. In the case of the contemporaries of our Lord, they refused to repudiate the deeds of those who killed the prophets (Luke 11: 47, 48). They boasted that they would *not* have done as their fathers, and yet they rejected the greatest of prophets, John, and crucified the Son of God, all the while they were building monuments to the martyred prophets of old. Is that not the case in all generations of the human race?

In our own day the Lord has sent prophets, beginning with the martyred prophet Joseph Smith, to proclaim the coming of the kingdom of heaven. They have called the nations of the earth to repentance, predicting the calamities that have taken place and that are now making men's hearts fail them for fear. They have declared the way of salvation by divine authority. But they have been rejected, even by those who build monuments to the ancient messengers of heaven.

The Church of England, as all other great and influential organizations, has utterly failed to save the world, and this is particularly evident at this time of a world crisis. As it has been

said of the church at the close of the first millennium of our era, when Europe was threatened with the invasion of barbarians, after the collapse of the Charlemagne dynasty, and troubled with a presentiment of a coming day of judgment, so it can be said now, as the second millennium is drawing to a close, that when the people needed most the support of faith, the spiritual guides most signally failed them. Had the Church been true to the message of the Prince of Peace, there would to-day be a brotherhood of nations, instead of so many hostile camps. Our civilization would have developed along the lines of industry and scientific research. Law and courts would long ago have taken the place of armies and navies. Truth would be esteemed a "pearl of great price." The churches have failed to bring this salvation to the human race. And that is why so many thinking people in our day turn away from them.

J. M. S.

THE COMING OF THE LORD.

A FRIEND, some time ago, asked for an explanation of Matt. 16: 28: "Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom."

Our Lord is discoursing upon the necessity of renouncing self and taking up the cross. The reward, He says, for doing so, is sure, for "the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works."

Now, some people thought that the day of reward was far off; that, in fact, it was too far off to be of any interest to those then living. They believed, in a vague way, in the last day of judgment at the end of the career of the earth, but that day was thousands of years ahead. Not so, our Lord says; it is near at hand. It is so near that some of you, who hear me speak, will still be in the land of the living when the Son of man comes "in his kingdom"; or, as Mark records it, "till they have seen the kingdom of God come with power"; or, in the words of Luke, "till they see the kingdom of God."

This was literally fulfilled, for about forty years after this discourse our Lord came to execute judgment upon the nation that rejected Him, and that event some of those living when He spoke witnessed. That was the "coming" of the kingdom of God. It was a beginning of a battle against the kingdom of the devil, an incident in the great war which will end in the complete victory of the kingdom of God. It was a beginning of the distribution of "rewards"—a beginning of the fulfilment of the promise, or threat, "then shall he reward every man according to his works." Those who cried, "His blood be upon us, and on our children"

reaped the fruit of what they had sown, in that awful national calamity. That, we say, was the beginning of the day of judgment which will eventually see the kingdom of God established on earth.

The Apostle Paul uses the same argument (Phil. 7:5), when he says, "Let your moderation be known unto all men. The Lord is at hand." This was written less than ten years before the fall of Jerusalem. The Lord was, indeed, at hand, and the Apostle knew it, just as His servants in these latter days have known, and have warned the world, that the day of the Lord was at hand, in judgment, through wars and other calamities, as a testimony after the testimony of His servants.

In I. Cor. 16: 22, the Apostle appeals to the same fact, "If any man love not the Lord Jesus Christ, let him be anathema"; that is to say, "set apart for destruction," for, *Maran-atha*, which means, "The Lord is coming."

The "coming" of the Lord began with the judgment on Jerusalem. It will be an accomplished fact when the kingdoms of this world shall have become the kingdom of Christ.

J. M. S.

A GOOD BOOK.

Attention is called to a little work recently issued in New York, by L. L. Walton, publisher, entitled, *The Case Against Mormonism*. The author is Robert C. Webb, who, a few years ago, contributed an able answer to Bishop Spaulding's attack on The Book of Abraham, in the Pearl of Great Price. *The Case Against Mormonism* is an equally able analysis of misrepresentations that have appeared in anti-"Mormon" literature. It is suggested that our missionaries and friends aid in the circulation of this little book among inquirers and others who may be interested in the subject. The following endorsement speaks for itself:

An Expression of Approval.

"*The Case Against Mormonism* is a book of one hundred and fifty-seven pages, written by Robert C. Webb, and published by L. L. Walton, New York City. In this little work, many of the misrepresentations under which the Church and our people have suffered are analyzed in a masterly way by the able author, who, as specified by himself on the title page, is a non-'Mormon.' We commend this book to our missionaries in the field, to the earnest inquirers and investigators whom they may meet, and to the Latter-day Saints generally.

Joseph F. Smith.
Anthon H. Lund.
Charles W. Penrose.

"Salt Lake City, Utah.
January 29th, 1916.

First Presidency, Church of
Jesus Christ of Latter-day Saints."

The book can be purchased at this office, 295 Edge Lane, Liverpool, at the price of three shillings, postage extra, as soon as we obtain a supply from the publisher. A further notice will be inserted in the *Millennial Star*, when the book arrives here.

MINUTES OF A CONFERENCE IN SOUTH AFRICA.

THE annual conference of the South African mission was held in the Latter-day Saints' Mission Hall, 34a Old De Beers Road, Kimberley, Cape Colony, on Sunday, January 9th, 1916. There were in attendance: President Nicholas G. Smith and wife; President Franklin D. Price, Elders Wilford D. Le Cheminant, Le Grande P. Backman, William H. Lindsey, and A. Bailey Dunford, of the Cape conference; President B. Glen Kenney, Elders J. De Los Jewkes, Francis E. Hulet, and Harry J. Treleaven of the Bloemfontein conference; President Gerald M. Steed, Elders Richard E. Folland, Leonard A. Robins, and Orville W. Cutler of the Transvaal conference. President Franklin D. Price and Elder Le Grande P. Backman had traveled six hundred and fifty miles on bicycles, without purse or scrip, from Cape Town to Kimberley, to attend the conference. President Gerald M. Steed and Elder Orville W. Cutler had journeyed four hundred miles on their bicycles, without purse or scrip, from Johannesburg to Kimberley, to be present at conference. Many and varied were the experiences of these four elders during the thirty-one days consumed in their travels over African soil; but the Spirit of the Lord attended them, and they arrived at their destination in good condition, having made many friends, opened up a new work for the South African mission, and obtained stronger testimonies of the guardian Spirit.

The morning services were called to order at 10:30 a.m., President Nicholas G. Smith presiding. The meeting commenced by singing, "Praise to the man who communed with Jehovah." Prayer was offered by Elder William H. Lindsey. Continued by singing, "O Lord of hosts."

The sacrament was administered by Elders Francis E. Hulet and Harry J. Treleaven.

President Nicholas G. Smith delivered the opening address. He knew, he said, that those who attended conference came for the love they had of God and His commandments. He spoke of the general condition of the mission. The year 1915 had shown an increase in tithing, fast-offerings, and amounts paid out in charity. He congratulated the saints and elders for the stand taken during the year, and hoped success would attend their labors in the future.

The Church authorities were then presented for approval and sustained, the vote being unanimous.

President Franklin D. Price was the next speaker. He explained at length our doctrine of the personality of the Godhead.

Elder Richard E. Folland, who was the next speaker, spoke of laboring in Australia, and the good time enjoyed there; but he had found that the South African mission offered just as many, and as good opportunities for work, and that a splendid spirit prevailed in our midst. He spoke of the apostasy, and the restoration of the gospel; told of the "first falling away"; then the conditions that prevailed after the death of the apostles; then of the time from Constantine down to the 19th century, when the Prophet Joseph was instrumental in re-establishing the true Church again.

Elder J. De Los Jewkes rejoiced, he said, in the privilege of being allowed to raise his voice in defence of the gospel. He said, as the gospel has been restored to-day, it is complete, and the plan of salvation is our guiding star.

The meeting closed by singing, "Redeemer of Israel." Benediction was pronounced by Elder A. Bailey Dunford.

The afternoon session commenced at 2 o'clock by singing, "Come, come, ye saints." Prayer was offered by President Franklin D. Price. Continued by singing, "O say, what is truth?"

President Gerald M. Steed was the first speaker. He extended greetings to all the Transvaal saints. He then read from Hebrews, the 11th chapter, and spoke of the necessity of faith, showing how the ancient prophets of God accomplished all their wonderful works through faith. He then brought up the example of faith exhibited by the boy prophet, Joseph Smith, by which he became the chosen instrument in again establishing the Church upon the earth.

Elder Harry J. Treleaven, who followed, referred to the passage in Matthew 16: 13-18, and cited the Roman Catholic interpretation. He also gave the Protestant idea of divine authority. He then spoke of our claim, and substantiated it by several references from the Scriptures.

Elder Wilford D. Le Cheminant spoke of God having only one way of calling men to preach the gospel and administer in its ordinances. He told of a minister who said he was called of God, but it later developed he had received his calling of men. He also quoted Hebrews 5: 4, and said it was through revelation only that men were called to the performance of the Lord's work among His children.

Elder William H. Lindsey reviewed the several dispensations from the time of Adam to the present day, and cited passages proving the establishment of the fulness of the gospel in this dispensation. He spoke of the restitution of the gospel by the angel, as predicted by John.

Elder A. Bailey Dunford then favored the conference with a tenor solo entitled, "Resignation."

Elder Orville W. Cutler quoted from the last chapter of Moroni,

verses 8 to 17, and said it was one of the truest tests of Christ's church to-day, if these spiritual gifts were understood and enjoyed. Many sects of the day accept one or two of these gifts and build their entire belief on them. In Christ's Church all gifts are to be enjoyed by its members, each one as it is lived for and cultivated. He referred to several instances of healing the sick that had come under his personal notice the past two years in Africa, and remarked that such cases showed that the power of the Lord was with the elders.

The meeting was brought to a close by singing, "We thank Thee, O God, for a Prophet." Benediction by Elder Le Grande P. Backman.

The evening session commenced at 7:30 p.m. by singing, "O my Father." Prayer was offered by Elder Richard E. Folland. Continued by singing, "Guide us, O thou great Jehovah."

President B. Glen Kenney was the first speaker. He said the true gospel is not built on one special principle, such as baptism, but upon the whole plan of salvation as revealed. Some sects have half-truths, while the Church of Jesus Christ embraces all truth. He enlarged upon the passage, "Adam fell that men might be: men are that they might have joy," and said the living of the gospel to the letter brings the satisfying joy so much desired by all.

Elder Leonard A. Robins said war is raging because of the lack of love for fellowmen. The Church's position in the world is to teach the spirit of unity and love. The elders' message is full of charity.

Elder Le Grande P. Backman next spoke. He said he was proud he was a "Mormon" elder, and felt happy to say his testimony was increasing day by day.

The audience was next favored with a violin solo, entitled, "O dry those tears," by Elder Jesse D. Jewkes.

Elder A. Bailey Dunford was the next speaker. He said we are all brothers and sisters of the kingdom of heaven, and as such should enjoy each others' association, especially when united in spirit and in truth. The gospel has been restored, he said, in its fulness, and among other things we have been blessed with a history of the people who dwelt upon the western hemisphere; this history is known as the Book of Mormon. He gave a brief account of the contents of this book, and bore testimony to its authenticity.

Elder Francis E. Hulet said that while out country tracting, he met a man who wished to know if we were really living "Mormonism" in this country. He then explained what "Mormonism" is, in a concise manner.

President Nicholas G. Smith was the last speaker. He read the 24th Chapter of Matthew, and enlarged upon the thought of one of the signs of the times being the false accusations against the Church to-day. The "Mormons" are a much falsely-accused people,

but being followers of the lowly Nazarene, they bear no ill-feeling towards their accusers. He dwelt upon the early persecutions of the Church, and said our attitude has always been to love our fellowmen, to try to do good to those who persecute us, thereby proving our close connection with Christ's teachings. He emphasized the fact that if we live near to the Lord we will be blessed and prospered always. He admonished the Saints to be faithful to their covenants, and expressed a desire for all in attendance to be blessed the coming year.

Conference was then brought to a close by singing, "I need Thee every hour."

Benediction was pronounced by Elder Wilford D. Le Cheminant.

Priesthood Meetings.

On Saturday, January 8th, 1916, at 10 a.m., a Priesthood meeting was held, in which all the elders reported work done in their several branches during the past year, and expressed desires to continue in their good work. Splendid advice and timely instructions were then given by President Nicholas G. Smith, and the meeting adjourned, with a spirit of unity and brotherly love existing.

Another Priesthood meeting was held on January 11th, on which occasion questions regarding the reports of meetings were answered. President Nicholas G. Smith gave timely instructions.

Orville W. Cutler, Clerk of Conference.

There was a splendid spirit at the conference, and a great many strangers heard the gospel for the first time. We held a five and three-quarter hours' session on Saturday, the 8th, for the Priesthood, and three two-hour sessions for saints and strangers on Sunday, the 9th. Two of the elders traveled six hundred and fifty-five miles, "without purse or scrip," and two others three hundred and fifty-one miles, to be at the conference.

Conference President Franklin D. Price and Elder Le Grand P. Backman left Cape Town on the 1st of November, and traveled over Karroo, which is nothing but a desert, and arrived in Kimberley on the 1st of December. They made many friends along the way, who asked them to return and stop with them on the way back, and only slept out one night.

Conference President Gerald M. Steed and Elder Orville W. Cutler left Johannesburg on the 1st of December, and arrived on the 1st of January in Kimberley. They were blessed along the way, and only spent one night in the open. Friends were raised up to them on every hand, and a millionaire put them up for one night in his home, and treated them like kings.

Nicholas G. Smith.

OUR life is like the dial of a clock. The hands are God's hands passing over and over again: the short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke, but over and over passes the hand of mercy, showering down twelvefold of blessings for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of love.—FLORENCE A. ARMSTRONG, in *Record of Christian Work*.

THERE is a certain law in intellectual training which is recollected seldom. It is this: Children ought to be informed about matters *when they want to know*, and not when we think proper to teach them. Ninety-nine times out of a hundred they are snubbed for asking questions, and the hundredth time they are rebuked for not taking more interest in what we wish them to learn.—FLORENCE HULL WINTERBURN.

FROM THE MISSION FIELD.

Change of Address.—The address of the Liverpool conference has been changed from 111 Queen's Road, Blackburn, to 14 Henry Street, Blackburn.

Baptisms.—A baptismal service was held at the Latter-day Saints' Chapel, Booth Street, Handsworth, Birmingham (Birmingham conference), on February 12th, 1916, when five souls were added to the fold of Christ, President James Judd and Elder Harry L. Strong officiating.

DIED.

WILSON.—At Troedyrhiw, South Wales (Bristol conference), February 8th, 1916, John William Wilson. Deceased was born September 19th, 1871, at Cannanby, Yorkshire, and baptized August 24th, 1913, by Elder Job Llewelyn. Brother Wilson lived and died a faithful Latter-day Saint.

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